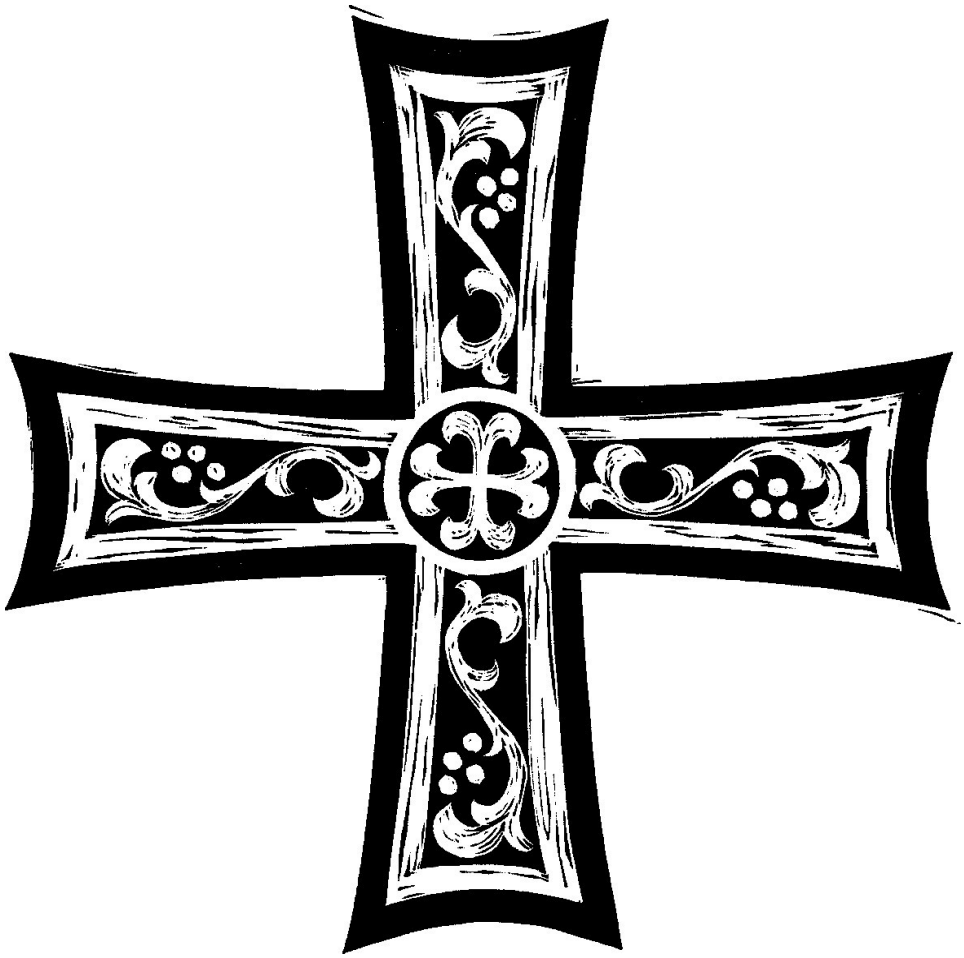
Emmanuel Lutheran Church

Ypsilanti, MI

The Three Days, April 17-19, 2025



Good Friday – April 18

Worship in-person and livestream at 7pm

Watch live on our YouTube channel

Welcome

The service of the Holy Three Days, also known as the triduum, is an ancient tradition spanning back to the earliest Christian communities. Maundy Thursday, Good Friday, and the Holy Vigil of Easter celebrate Christ's life, death, and resurrection in its entirety. Beginning on **Maundy Thursday**, we break bread and give praise for our faith in simple acts of service, such as foot washing. Jesus and his friends, the disciples, break bread, Judas Iscariot betrays Jesus, and Jesus is handed over to the Roman authorities where he awaits trial. **Good Friday** is Jesus' condemnation and journey to the cross along the Via Dolorosa in Jerusalem. As Christians, we center our faith around the symbol of the cross, both of faith in Christ and Roman execution, proclaiming that we are "theologians of the cross". We bring our faith into the ugly and broken realities of this world. Finally, the **Holy Vigil of Easter** lifts up God's redemptive, saving power throughout all of history, beginning when God's Spirit moved over the waters in creation. We end with Christ's resurrection, pointing us to God's redemptive power in a world where death does not have the last word and the living waters of baptism provide salvation freely to all.

Come journey with us to the cross and rejoice at Christ's resurrection.

If you are a guest at Emmanuel or are experiencing this tradition anew, you are most welcome to join us as we celebrate these most holy days.

EMMANUEL LUTHERAN CHURCH

Good Friday

The Holy Spirit gathers us in unity

Worship Key
P: Pastor
A: Assisting Minister
C: Congregation

Gathering

We gather in silence

Prayer of the Day

P: Let us pray.

C: Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

Word

First Reading

The fourth servant poem promises ultimate vindication for the servant, who made his life an offering for sin. The early church saw in the servant's pouring himself out to death and being numbered with the transgressors important keys for understanding the death of Jesus.

A: A reading from **Isaiah 52:13 - 53:12**

13 See, my servant shall prosper; he shall be exalted and lifted up, and shall be very
high.
14 Just as there were many who were astonished at him
—so marred was his appearance, beyond human semblance, and his form
beyond that of mortals—
15 so he shall startle many nations;
kings shall shut their mouths because of him; for that which had not been
told them they shall see, and that which they had not heard they shall contemplate.
53:1 Who has believed what we have heard?
And to whom has the arm of the LORD been revealed?
2 For he grew up before him like a young plant, and like a root out of dry ground;
he had no form or majesty that we should look at him, nothing in his appearance
that we should desire him.
3 He was despised and rejected by others;
a man of suffering and acquainted with infirmity; and as one from whom
others hide their faces he was despised, and we held him of no account. 4 Surely he
has borne our infirmities and carried our diseases; yet we accounted him stricken,
struck down by God, and afflicted. 5 But he was wounded for our transgressions,
crushed for our iniquities; upon him was the punishment that made us whole,
and by his bruises we are healed.
6 All we like sheep have gone astray; we have all turned to our own way, and the LORD
has laid on him the iniquity of us all.
7 He was oppressed, and he was afflicted, yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent, so he did not open his mouth.
8 By a perversion of justice he was taken away. Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.

[9]They made his grave with the wicked and his tomb with the rich,
although he had done no violence, and there was no deceit in his mouth.
[10]Yet it was the will of the LORD to crush him with pain.
When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper.
[11]Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.
[12]Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors;
yet he bore the sin of many, and made intercession for the transgressors.

A: Word of God, word of life.
C: Thanks be to God.

Psalm 22

My God, my God, why have you forsaken me? (Ps. 22:1)

P: [1]My God, my God, why have you forsaken me?
Why so far from saving me, so far from the words of my groaning?
C: [2]My God, I cry out by day, but you do not answer; by night, but I find no rest.
P: [3]Yet you are the Holy One, enthroned on the praises of Israel.
C: [4]Our ancestors put their trust in you, they trusted, and you rescued them.
P: [5]They cried out to you and were delivered;
they trusted in you and were not put to shame.
C: [6]But as for me, I am a worm and not human, scorned by all and despised by the people.
P: [7]All who see me laugh me to scorn; they curl their lips; they shake their heads.
C: [8]"Trust in the Lord; let the Lord deliver;
let God rescue him if God so delights in him."
P: [9]Yet you are the one who drew me forth from the womb,
and kept me safe on my mother's breast.
C: [10]I have been entrusted to you ever since I was born;
you were my God when I was still in my mother's womb.
P: [11]Be not far from me, for trouble is near, and there is no one to help.

C: [12]Many young bulls encircle me; strong bulls of Bashan surround me.

P: [13]They open wide their jaws at me, like a slashing and roaring lion.

C: [14]I am poured out like water; all my bones are out of joint;
my heart within my breast is melting wax.

P: [15]My strength is dried up like a potsherd; my tongue sticks to the roof of my mouth;
and you have laid me in the dust of death.

C: [16]Packs of dogs close me in, a band of evildoers circles round me;
they pierce my hands and my feet.

P: [17]I can count all my bones while they stare at me and gloat.

C: [18]They divide my garments among them; for my clothing, they cast lots.

P: [19]But you, O Lord, be not far away; O my help, hasten to my aid.

C: [20]Deliver me from the sword, my life from the power of the dog.

P: [21]Save me from the lion's mouth! From the horns of wild bulls you have rescued me.

C: [22]I will declare your name to my people; in the midst of the assembly I will praise you.

P: [23]You who fear the Lord, give praise! All you of Jacob's line, give glory.
Stand in awe of the Lord, all you offspring of Israel.

C: [24]For the Lord does not despise nor abhor the poor in their poverty; neither is the
Lord's face hidden from them; but when they cry out, the Lord hears them.

P: [25]From you comes my praise in the great assembly;
I will perform my vows in the sight of those who fear the Lord.

C: [26]The poor shall eat and be satisfied, Let those who seek the Lord give praise!
May your hearts live forever!

P: [27]All the ends of the earth shall remember and turn to the Lord;
all the families of nations shall bow before God.

C: [28]For dominion belongs to the Lord, who rules over the nations.

P: [29]Indeed, all who sleep in the earth shall bow down in worship; all who go down to the
dust, though they be dead, shall kneel before the Lord.

C: [30]Their descendants shall serve the Lord,
whom they shall proclaim to generations to come.

P: [31]They shall proclaim God's deliverance to a people yet unborn,
saying to them, "The Lord has acted!"

Second Reading

In the death of Jesus, forgiveness of sins is worked and access to God is established. Hence, when we gather together for worship and when we love others we experience anew the benefits of Jesus' death.

A: A reading from **Hebrews 10:16-25**

After the Holy Spirit says, [16]"This is the covenant that I will make with them after
those days, says the Lord: I will put my laws in their hearts, and I will write
them on their minds,"
[17]he also adds, "I will remember their sins and their lawless deeds no more."
[18]Where there is forgiveness of these, there is no longer any offering for sin.
[19]Therefore, my friends, since we have confidence to enter the sanctuary by the blood
of Jesus, [20]by the new and living way that he opened for us through the curtain (that
is, through his flesh), [21]and since we have a great priest over the house of God, [22]let
us approach with a true heart in full assurance of faith, with our hearts sprinkled
clean from an evil conscience and our bodies washed with pure water. [23]Let us hold
fast to the confession of our hope without wavering, for he who has promised is
faithful. [24]And let us consider how to provoke one another to love and good deeds,
[25]not neglecting to meet together, as is the habit of some, but encouraging one
another, and all the more as you see the Day approaching.

A: Word of God, word of life.

C: Thanks be to God.

Gospel Acclamation

Look to Jesus, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of God. Look to Jesus.

Gospel

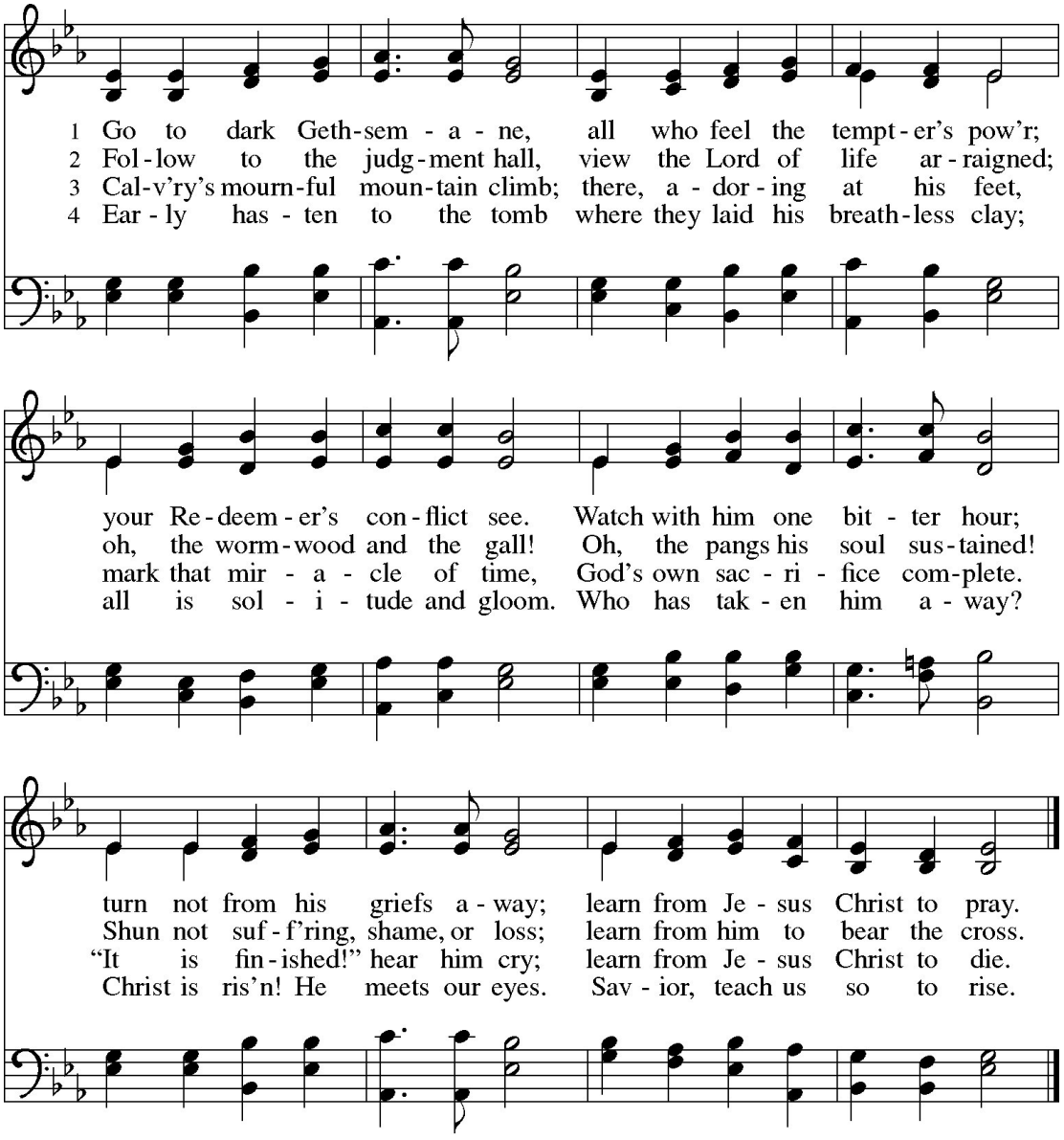
On Good Friday, the story of Jesus' passion–from his arrest to his burial–is read in its entirety from the Gospel of John. The passion account is read, with hymns interspersed. Silence for prayer and reflection follows the complete reading.

P: The passion of our Lord Jesus Christ according to John.

C: Glory to you, O Lord.

John 18:1-11

[1]Jesus went out with his disciples across the Kidron valley to a place where there was
a garden, which he and his disciples entered.[2]Now Judas, who betrayed him, also knew
the place, because Jesus often met there with his disciples. [3]So Judas brought a
detachment of soldiers together with police from the chief priests and the Pharisees,
and they came there with lanterns and torches and weapons. [4]Then Jesus, knowing all
that was to happen to him, came forward and asked them, "Whom are you looking
for?" [5]They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed
him, was standing with them. [6]When Jesus said to them, "I am he," they stepped back
and fell to the ground. [7]Again he asked them, "Whom are you looking for?" And they
said, "Jesus of Nazareth." [8]Jesus answered, "I told you that I am he. So if you are
looking for me, let these men go." [9]This was to fulfill the word that he had spoken, "I
did not lose a single one of those whom you gave me." [10]Then Simon Peter, who had a
sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name
was Malchus. [11]Jesus said to Peter, "Put your sword back into its sheath. Am I not to
drink the cup that the Father has given me?"

Sung Response - *"Go to Dark Gethsemane" – v. 1 & 2*

1 Go to dark Geth-sem - a - ne, all who feel the tempt-er's pow'r;
your Re-deem-er's con-flict see. Watch with him one bit - ter hour;
turn not from his griefs a - way; learn from Je - sus Christ to pray.
2 Fol-low to the judg-ment hall, view the Lord of life ar-raigned;
oh, the worm-wood and the gall! Oh, the pangs his soul sus-tained!
Shun not suf-f'ring, shame, or loss; learn from him to bear the cross.
3 Cal-v'ry's mourn-ful moun-tain climb; there, a - dor-ing at his feet,
mark that mir - a - cle of time, God's own sac - ri - fice com-plete.
"It is fin-ished!" hear him cry; learn from Je - sus Christ to die.
4 Ear-ly has - ten to the tomb where they laid his breath-less clay;
all is sol - i - tude and gloom. Who has tak-en him a - way?
Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

Text: James Montgomery, 1771–1854
Music: GETHSEMANE, Richard Redhead, 1820–1901

John 18: 12-27

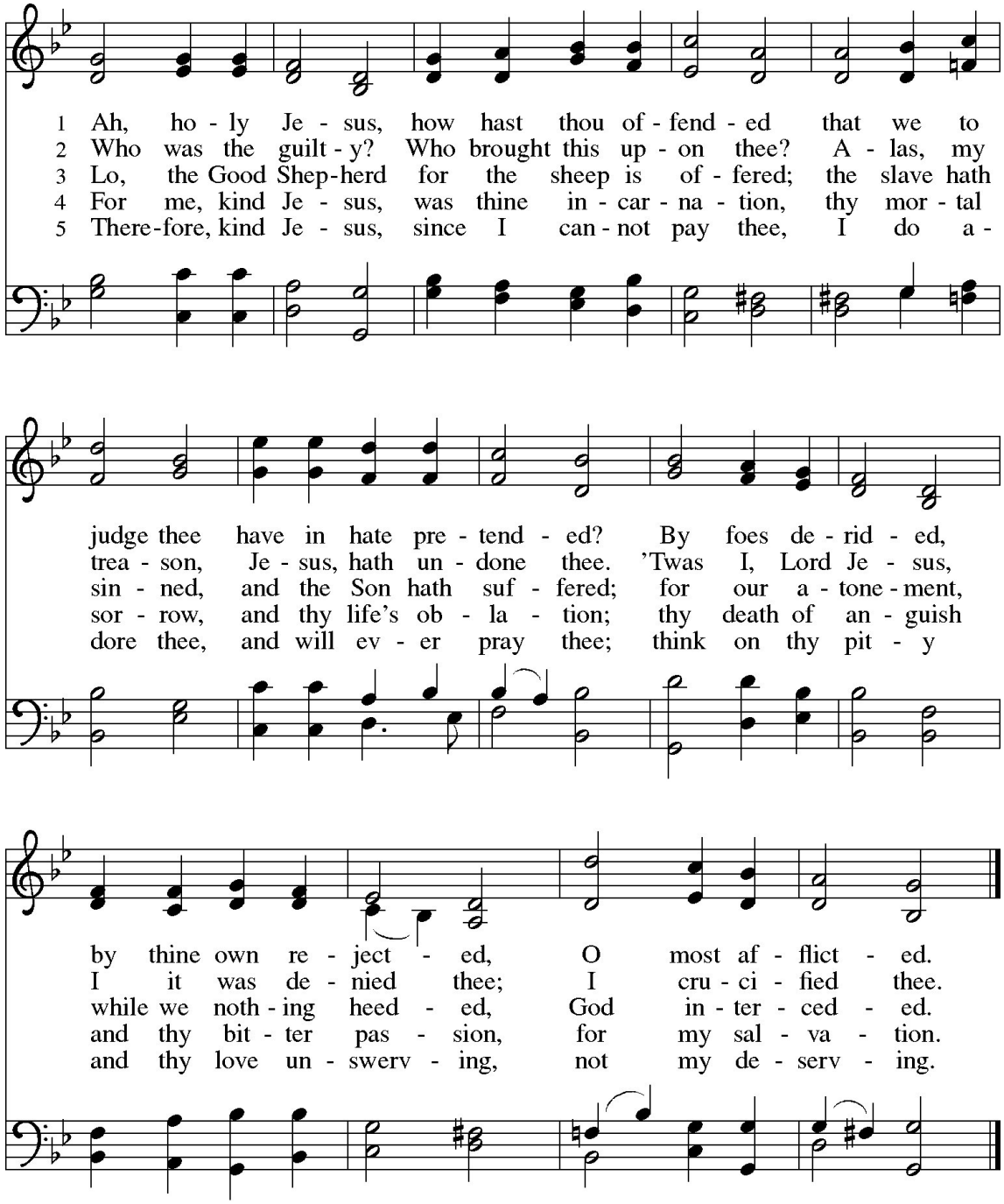
[12]So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.
[13]First they took him to Annas, who was the father-in-law of Caiaphas, the high priest
that year. [14]Caiaphas was the one who had advised the Jews that it was better to have
one person die for the people.

[15]Simon Peter and another disciple followed Jesus. Since that disciple was known to
the high priest, he went with Jesus into the courtyard of the high priest, [16]but Peter was
standing outside at the gate. So the other disciple, who was known to the high priest,
went out, spoke to the woman who guarded the gate, and brought Peter in. [17]The
woman said to Peter, "You are not also one of this man's disciples, are you?" He said,
"I am not." [18]Now the slaves and the police had made a charcoal fire because it was
cold, and they were standing around it and warming themselves. Peter also was
standing with them and warming himself.

[19]Then the high priest questioned Jesus about his disciples and about his teaching.

[20]Jesus answered, "I have spoken openly to the world; I have always taught in
synagogues and in the temple, where all the Jews come together. I have said nothing in
secret. [21]Why do you ask me? Ask those who heard what I said to them; they know
what I said." [22]When he had said this, one of the police standing nearby struck Jesus
on the face, saying, "Is that how you answer the high priest?" [23]Jesus answered, "If I
have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you
strike me?" [24]Then Annas sent him bound to Caiaphas the high priest.

[25]Now Simon Peter was standing and warming himself. They asked him, "You are
not also one of his disciples, are you?" He denied it and said, "I am not." [26]One of the
slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did
I not see you in the garden with him?" [27]Again Peter denied it, and at that moment the
cock crowed.

Sung Response - *"Ah, Holy Jesus" – v.1 & 2*

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
3 Lo, the Good Shep-herd for the sheep is of - fered; the slave hath
4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal
5 There-fore, kind Je - sus, since I can - not pay thee, I do a -
judge thee have in hate pre - tend - ed? By foes de - rid - ed,
trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
sin - ned, and the Son hath suf - fered; for our a - tone - ment,
sor - row, and thy life's ob - la - tion; thy death of an - guish
dore thee, and will ev - er pray thee; think on thy pit - y
by thine own re - ject - ed, O most af - flict - ed.
I it was de - nied thee; I cru - ci - fied thee.
while we noth - ing heed - ed, God in - ter - ced - ed.
and thy bit - ter pas - sion, for my sal - va - tion.
and thy love un - swerv - ing, not my de - serv - ing.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.
Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

John 18:28-40

[28]Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. [29]So Pilate went out to them and said, "What accusation do you bring against this man?" [30]They answered, "If this man were not a criminal, we would not have handed him over to you." [31]Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." [32](This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

[33]Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" [34]Jesus answered, "Do you ask this on your own, or did others tell you about me?" [35]Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" [36]Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." [37]Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." [38]Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. [39]But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" [40]They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was abandit.

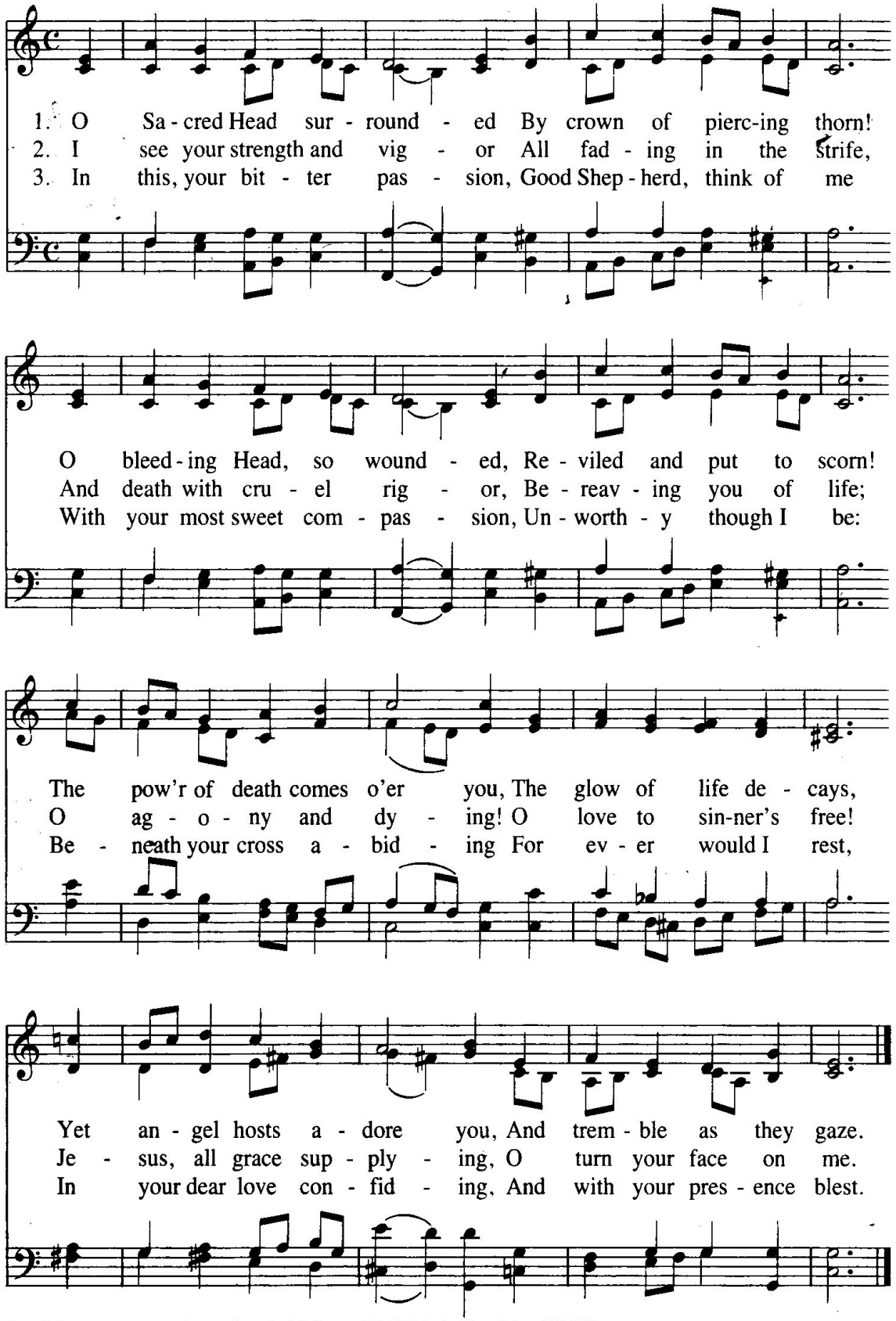
Sung Response - *"Ah, Holy Jesus" v. 3 & 4 – music on pg. 10*

John 19:1-16a

19:1 Then Pilate took Jesus and had him flogged. 2 And the soldiers wove a crown of
thorns and put it on his head, and they dressed him in a purple robe. 3 They kept
coming up to him, saying, "Hail, King of the Jews!" and striking him on the face.
4 Pilate went out again and said to them, "Look, I am bringing him out to you to let you
know that I find no case against him." 5 So Jesus came out, wearing the crown of thorns
and the purple robe. Pilate said to them, "Here is the man!" 6 When the chief priests
and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them,
"Take him yourselves and crucify him; I find no case against him." 7 The Jews answered
him, "We have a law, and according to that law he ought to die because he has claimed
to be the Son of God.

8 Now when Pilate heard this, he was more afraid than ever. 9 He entered his
headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no
answer. 10 Pilate therefore said to him, "Do you refuse to speak to me? Do you not know
that I have power to release you, and power to crucify you?" 11 Jesus answered him,"You
would have no power over me unless it had been given you from above; therefore the
one who handed me over to you is guilty of a greater sin." 12 From then on Pilate tried
to release him, but the Jews cried out, "If you release this man, you are no friend of the
emperor. Everyone who claims to be a king sets himself against the emperor."

13 When Pilate heard these words, he brought Jesus outside and sat on the judge's
bench at a place called The Stone Pavement, or in Hebrew Gabbatha. 14 Now it was the
day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here
is your King!" 15 They cried out, "Away with him! Away with him! Crucify him!" Pilate
asked them, "Shall I crucify your King?" The chief priests answered, "We have no king
but the emperor." 16 Then he handed him over to them to be crucified.

Sung Response - *"O Sacred Head Surrounded"*

1. O Sa - cred Head sur - round - ed By crown of pierc-ing thorn!
2. I see your strength and vig - or All fad - ing in the strife,
3. In this, your bit - ter pas - sion, Good Shep - herd, think of me
O bleed - ing Head, so wound - ed, Re - viled and put to scorn!
And death with cru - el rig - or, Be - reav - ing you of life;
With your most sweet com - pas - sion, Un - worth - y though I be:
The pow'r of death comes o'er you, The glow of life de - cays,
O ag - o - ny and dy - ing! O love to sin-ner's free!
Be - neath your cross a - bid - ing For ev - er would I rest,
Yet an - gel hosts a - dore you, And trem - ble as they gaze.
Je - sus, all grace sup - ply - ing, O turn your face on me.
In your dear love con - fid - ing, And with your pres - ence blest.

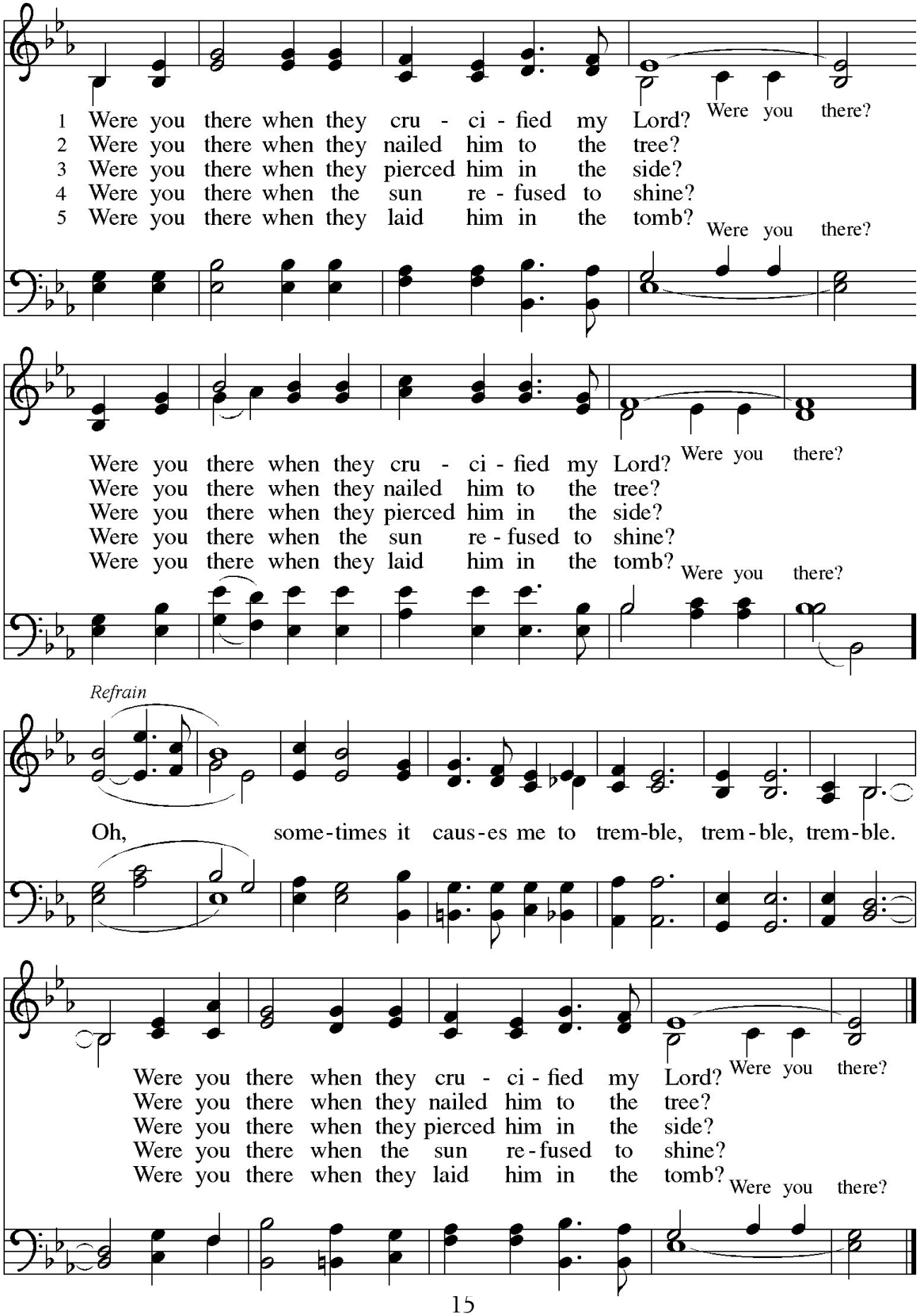
Text: *Salve caput cruentatum;* Ascr. to Bernard of Clairvaux, 1091-1153; Tr. by Henry Baker, 1821-1877
Tune: PASSION CHORALE, 7 6 7 6 D; Hans Leo Hassler, 1564-1612; Harm. by J. S. Bach, 1685-1750

John 19:16b-30

So they took Jesus; [17]and carrying the cross by himself, he went out to what is called
The Place of the Skull, which in Hebrew is called Golgotha. [18]There they crucified him,
and with him two others, one on either side, with Jesus between them. [19]Pilate also had
an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the
Jews." [20]Many of the Jews read this inscription, because the place where
Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in
Greek. [21]Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of
the Jews,' but, 'This man said, I am King of the Jews.' " [22]Pilate answered, "What I have
written I have written."

[23]When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. [24]So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." [25]And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's
sister, Mary the wife of Clopas, and Mary Magdalene. [26]When Jesus saw his mother and
the disciple whom he loved standing beside her, he said to his mother, "Woman, here
is your son." [27]Then he said to the disciple, "Here is your mother." And from that hour
the disciple took her into his ownhome.
[28]After this, when Jesus knew that all was now finished, he said (in order to fulfill the
scripture), "I am thirsty." [29]A jar full of sour wine was standing there. So they put a
sponge full of the wine on a branch of hyssop and held it to his mouth. [30]When Jesus
had received the wine, he said, "It is finished." Then he bowed his head and gave up
his spirit.

Sung Response – *"Were You There"*

1 Were you there when they cru - ci - fied my Lord? Were you there?
2 Were you there when they nailed him to the tree?
3 Were you there when they pierced him in the side?
4 Were you there when the sun re - fused to shine?
5 Were you there when they laid him in the tomb? Were you there?
Were you there when they cru - ci - fied my Lord? Were you there?
Were you there when they nailed him to the tree?
Were you there when they pierced him in the side?
Were you there when the sun re - fused to shine?
Were you there when they laid him in the tomb? Were you there?
Refrain
Oh, some-times it caus-es me to trem-ble, trem-ble, trem-ble.
Were you there when they cru - ci - fied my Lord? Were you there?
Were you there when they nailed him to the tree?
Were you there when they pierced him in the side?
Were you there when the sun re - fused to shine?
Were you there when they laid him in the tomb? Were you there?

John 19:31-42

31 Since it was the day of Preparation, the Jews did not want the bodies left on the
cross during the sabbath, especially because that sabbath was a day of great solemnity.
So they asked Pilate to have the legs of the crucified men broken and the bodies
removed. 32 Then the soldiers came and broke the legs of the first and of the other who
had been crucified with him. 33 But when they came to Jesus and saw that he was
already dead, they did not break his legs. 34 Instead, one of the soldiers pierced his side
with a spear, and at once blood and water came out. 35 (He who saw this has testified so
that you also may believe. His testimony is true, and he knows that he tells the truth.)
36 These things occurred so that the scripture might be fulfilled, "None of his bones
shall be broken." 37 And again another passage of scripture says, "They will look on the
one whom they have pierced."

38 After these things, Joseph of Arimathea, who was a disciple of Jesus, though a
secret one because of his fear of the Jews, asked Pilate to let him take away the body of
Jesus. Pilate gave him permission; so he came and removed his body. 39 Nicodemus,
who had at first come to Jesus by night, also came, bringing a mixture of myrrh and
aloes, weighing about a hundred pounds. 40 They took the body of Jesus and wrapped it
with the spices in linen cloths, according to the burial custom of the Jews. 41 Now there
was a garden in the place where he was crucified, and in the garden there was a new
tomb in which no one had ever been laid. 42 And so, because it was the Jewish day of
Preparation, and the tomb was nearby, they laid Jesus there.

P: The gospel of the Lord.
C: Praise to you, O Christ.

Homily Rev. Joshua Rinas

Hymn of the Day – *"Jesus, Remember Me"*

Cantor intone - Congregation repeats the following:

Jesus, remember me.
Jesus, pray for me.
Jesus, have mercy.
Jesus, remember me.

Procession of the Cross

The cross is brought forward. The dialogue is repeated three times.

P: Behold the life-giving cross, on which was hung the Savior of the whole world.

C: Oh, come, let us worship him.

We Glory in Your Cross

P: Let us pray to the glory of the cross together.

C: We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross joy has come into the world. May God be merciful and bless us; may the light of God's face shine upon us. Let your way be known upon the earth, your saving health among all nations.

We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross joy has come into the world. Let the peoples praise you, O God; let all the peoples praise you. May God give us blessing, and may all the ends of the earth stand in awe.

We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross joy has come into the world.

We Adore You, O Christ

P: We adore you, O Christ and we bless you.

C: By your holy cross you have redeemed the world.

Please take your time as you exit, staying as long as you wish to reverence the cross before you depart in silence.

Invitation to the Vigil of Easter

The story is not yet finished. Tomorrow's service continues with a celebration of God's eternal glory as we witness Christ's resurrection. All are welcome to attend tomorrow's continuation of the Three Days service at 7pm here at Emmanuel or on our YouTube channel.

ANNOUNCEMENTS

Welcome! If this is your first time with us, please add your name and information to our Guest book located in the Narthex (Lobby), we would love to connect with you.
*Hearing assistance devices and cushions are available in the back pew. Please help yourself!
*Children's bulletins available, please see an usher.
*Printed copies of the Newsletter are in the magazine holder in the Narthex.
**Christ in Our Home* devotionals (April - June) can be found in the Narthex.
*Hand Sanitizers can be found in the Narthex and hanging at the end of the pews.

Please remember to wear your Name Tag
It's a help for visitors and folks you may not have seen for a while. If you need a new Name tag, please let Jennifer know.

2025 Altar Flower Sign-up
The 2025 Altar flower sign-up has been put up on the bulletin board outside the office. **Please sign-up for your date and turn in the form and monies in the offering plate or office mailbox.** Thank you!

The Stations of the Cross
You're welcome to journey through the stations of the cross over this Lenten season. Starting in the Narthex and continuing into the Sanctuary on the left side, the fourteen stations travel with Jesus through the passion story. Informational pamphlets are located on the table in the narthex.

Holy Week Services
Join us for Holy Week Services: Maundy Thursday (4/17), Good Friday (4/18), and Easter Vigil (4/19) services will be held at 7:00pm and Easter Sunday (4/20) at 10:00am.

Wednesday Bible Study Class
Classes will resume April 23rd. Pastor Joshua will be leading a Bible Study in the Lounge on Thursdays from 12:30pm - 2:00pm. All are welcome!

From Membership Committee
We would like to do an updated directory for our Emmanuel Families. There will be papers in the Narthex for you to fill out with any changes to your family information for the directory. Just fill out the paper and put it in the mailbox on the Church office door.

Ways to Give: Giving can be done online by clicking here. Or mail checks to: Emmanuel Lutheran Church, 201 N. River St., Ypsilanti, MI 48198.
Paypal: Select payment type "Friends and Family" using emmanuelypsi@gmail.com. Please indicate account (general fund, flowers, memorials, etc.) where it says add message.
Mobile App: Download the Vanco Payments Mobile app for free from Google Play. In the app, select your fund and amount, enter a payment method and complete the donation.

Serving in Worship

Interim Pastor – Joshua Rinas
Minister of Worship Music – David Meitzler
Minister of Choral Conducting – Jamie Gallupe
Assisting Ministers – Rev. Cori Clevenger and Gail McGee

You are Welcome to connect to our Wi-Fi Network – Emmanuel Guests

Contact us at info@emmanuelypsi.org Visit us at www.EmmanuelYpsi.org
Or call us at 734-482-7121 Or @emmanuelypsi on Facebook

Emmanuel Lutheran Church operates under the following licenses:
Augsburg Fortress Liturgies Annual License # SB152096
Permission to podcast/stream the music in this service obtained from One License with license #A-714239